ALABAMA BAPTIST HISTORICAL ARCHIVES

MINUTES

—OF THE—

Seventy-First Annual Session

—OF THE—

Conecuh River Association,

—OF THE—

Primitive Faith and Order,

—HELD WITH THE—

Church at Ebenezer, Montgomery County, Alabama,

October 8th, 9th and 10th, 1898.

OFFICERS:

ELDER HIRAM KING, - - - - - - - Moderator.
JAS. A. MILLS, - - - - - - - - - - Clerk.

—o—

TROY, ALA.:
JOHN POST, PRINTER,
1898.

MINUTES.

The Conecuh River Association, of the Primitive Faith and Order, held her Seventy-First Annual Session with the church at Ebenezer, Montgomery county, Ala., commencing on Saturday, October 8th, 1898.

Introductory sermon by Eld. B. J. Wilson.

After a recess of one hour, the messengers composing the Association met in the house The former Moderator called the meeting to order. Prayer by Eld. J. E. Skipper.

Called for, received and read letters from nineteen churches composing the Association.

Then elected Eld. H. King, Moderator, and J. A. Mills, Clerk.

The Moderator then announced the Association ready for business. Invited visiting brethren from sister Associations to seats with us.

Appointed committees as follows:

On Preaching—Jas. Doughtry, H. P. Yarbrough, A. S. Summersett, with the messengers of Ebenezer church.

On Documents—W. P. Burks, Jas. Folmar and Eld. B. J. Wilson.

On Finance—J. W. Lawson, J. R. Curtis and J. E. Fincher.

Called for petitionary letters.

Appointed Eld. C. W. Harden to write a general corresponding letter to sister Associations with whom we correspond.

Called for correspondence and received the following:

From Ebenezer Association—Elders J. E. Skipper, B. P. Owen and Brethren S. M. Baxter, W. B. Welch, J. H. Harrison, Jas. Williamson.

From Claybank—Bro. John Huggins.

From Chocktawhatchee—No tidings.

From Beulah—No tidings.

From Sulphur Fork—No tidings.

From Olive—Package minutes.

From Patsaliga—J. J. Jones with package minutes.

From Antioch—No tidings.

Adjourned to meet Monday morning at 8:30 o'clock.

Met Monday morning. Prayer by Eld. B. J. Wilson. Renewed invitation to visiting brethren to seats with us. Called the roll.

Reports of committees:

Committee on Documents report nothing claiming their attention.

Committee on Finance report $33.15 for minutes.

Returned correspondence:

To Ebenezer Association, to be held with Bethlehem church, Montgomery county, Ala., on Saturday before the first Sunday in October, 1899—Elders W. N. Hays, J. A. Mills, C. W. Harden, R. C. Morrison and Brethren H. P. Yarbrough, W. H. Coleman.

To Choctawhatchee, to be held with Salem church, Dale county, Ala., on Saturday before the fourth Sunday in September, 1899—Eld. C. W. Harden and Bro. E. Pitman.

To Antioch, to be held with ———— church, on Saturday before the third Sunday in September, 1899—Send minutes.

To Sulphur Fork, Texas—Send minutes.

To Beulah—Send minutes.

To Claybank, to be held with Travelers' Rest church, Geneva county, Ala., on Saturday before the fourth Sunday in October, 1898—Elders B. J. Wilson, A. H. Williamson, J. A. Mills, H. King and Brother T. S. Faulk.

To Olive—Send minutes.

To Patsaliga, to be held with Enon church on Saturday before the third Sunday in October, 1898—Eld. B. J. Wilson and Brother James Linsey.

DISTRICT MEETINGS.

First District, to be held with Baptist Rest church, Pike county, Ala., on Friday before the third Sunday in July, 1899.

Second District, with Pisgah church, Montgomery county, Ala., on Friday before the last Sunday in August, 1899.

Third District, with Beulah church, Pike county, Ala., on Friday before the first Sunday in August, 1899.

Read and adopted the Corresponding Letter.

Appointed the next session of this body to be held with Elam church, Pike county, Ala., on Saturday before the second Sunday in October, 1899, which is our usual time.

Appointed Eld. B. J. Wilson to copy the Corresponding Letter, and bear the same to Claybank Association; also Bro. James Linsey to copy same and bear it to the Patsaliga Association.

RESOLUTIONS.

Resolved, To have twelve hundred copies of this minute printed, and the Clerk to superintend the printing and distribution of the same, and use one hundred copies for

corresponding purposes, paying all expenses out of the funds, and that he retain the remainder for his services.

Resolved, That we tender our thanks to Ebenezer church and vicinity for their kindness and hospitality toward us during our present session.

ELDER HIRAM KING, Moderator.

JAS. A. MILLS, Clerk.

CORRESPONDING LETTER.

The Conecuh River Baptist Association in session with the church at Ebenezer, Montgomery county, Ala., to the sister Associations with whom she Corresponds—Greeting:

DEAR BRETHREN:—This, the Seventy-first Session of our body, has been one of peace and harmony. The churches are all represented except two, and with one accord, report good tidings of peace and love with joyful meetings and some accessions by baptism. We esteem your correspondence very highly, which, however, has not been as full as we desired at this session. Please visit us at our next session, which will be held with the church at Elam, Pike county, Ala., at our usual time. Our appointed correspondents are named in the body of this minute.

ELDER HIRAM KING, Moderator.

ELDER J. A. MILLS, Clerk.

RELIGIOUS EXERCISES.

The Introductory was delivered by Eld. B. J. Wilson.

Saturday afternoon, C. W. Hardin, followed by Eld. B. P. Owen.

Sunday morning, Elder A. H. Williamson, followed by W. P. Burks.

Sunday afternoon, J. A. Mills, followed by Eld. J. E. Skipper.

Monday morning, Eld. J. E. Skipper, followed by Eld. J. E. W. Henderson.

Those that were appointed to preach came forward in the order of their names and preached in the power and demonstration of the Spirit, much to the comfort of the saints of God. Never have we attended a more pleasant and harmonious Association. All the preaching we were permitted to hear was of one accord. We felt to say, this is none other place than the house of the Lord.—CLERK.

Names of Ordained and Licentiate Ministers and their Post-Offices in the Conecuh River Association.

J. E. W. Henderson, Luverne, Crenshaw county, Ala.
Riley Jenkins, Star Hill, Barbour county, Ala.
Hiram King, County Line, Pike county, Ala.
J. A. Mills, Timothy, Montgomery county, Ala.
W. N. Hays, Stoddard, Montgomery county, Ala.
R. C. Morrison, Mt. Carmel, Montgomery county, Ala.
A. H. Williamson, Vidette, Crenshaw county, Ala.
B. J. Wilson, Henderson, Pike county, Ala.
C. W. Harden, Buckhorn, Pike county, Ala.

LICENTIATES.

W. P. Burks, Montgomery, Montgomery county, Ala.
J. E. Fincher, Star Hill, Barbour county, Ala.

NON-FELLOWSHIP RESOLUTION.

As Adopted by the Association in 1839. *and as Amended in* 1857.

We will not hold in fellowship any church that holds any member in her that is a member of any of the following institutions, to-wit: Theological Schools, State Conventions, Missionary Societies, Tract Societies. Sunday School Unions, Temperance Societies, nor any other Society that is tributary to the Missionary plan as it now exists in the United States, Neither will we knowingly correspond with, or receive correspondence from, any Association that holds churches in fellowship holding members in them who are members of any of the above named institutions; together with any other Society claiming to be auxiliary to the Church of Christ; members belonging to the Masontc Fraternity, Odd Fellows, Sons of Temperance. or Know Nothings, nor any other Secret Society that does exist or hereafter may exist, founded on the wisdom of men.

RULES OF DECORUM.

Article 1. This Association shall open and close with prayer, unless otherwise determined by the body in session.

Art. 2. Those members who are regularly chosen in the Churches in our Union shall compose the Conecuh River Baptist Association of the Primitive Order.

Art. 3. Those members thus chosen shall produce letters from their respective churches, certifying their appointment, together with the number in fellowship; also their number received by Baptism, by Letter. by Voucher, Restored, Dismissed by Letter, Excommunicated, and Dead since our last session.

Art. 4. This Association shall have no power to lord it over God's heritage, nor to infringe on the internal rights of any of the churches.

Art. 5. The Association shall have a Moderator and a Clerk, who shall be chosen by the members present.

Art. 6. It shall be the duty of the Moderator to preserve order, explain and put questions; he may have the same right of speech in debate as any other member, provided the chair be filled; but shall not vote except the Association be equally divided; in all such cases he shall give the casting vote.

Art. 7. When it shall be necessary to take the voice of the Association by rising from their seats, it shall be the duty of the Moderator to announce the decision before he resumes his seat.

Art. 8. Any church petitioning by letter and delegates for admission into this body. who, upon examination, shall be found orthodox and orderly, shall be received by the Moderator extending the right hand of fellowship to her delegates.

Art. 9. Each church in this Association shall have a right to send two Messengers and no more.

Art. 10. ny church presenting a query to this body, shall fairly state the same in writing, in their church letter, which shall be approbated by a majority of the members present before being taken up.

Art. 11. Every motion made and seconded, shall come under the observation of the Association. unless withdrawn by the mover.

Art. 12. Any person wishing to speak in debate, shall rise from his seat and address the Moderator only, and shall not be interrupted while speaking, unless he depart from the subject, or cast personal reflections.

Art. 13. No person shall speak more than three times on the same subject, without leave of the Association.

Art. 14. There shall be no talking or whispering, or other disorder in time of a public speech, nor reflection cast on the speaker.

Art. 15. No person shall absent himself from the Association without leave of the Moderator.

Art. 16. These Rules of Decorum shall be read as often as may be deemed necessary.

Art. 17. If any person shall violate these Rules of Decorum, he shall be subject to reproof by the Moderator.

Art. 18. It shall be the duty of this Association to promote the general union of the churches, and keep up correspondence with other Associations of the same faith and order, that a chain of communication may be preserved among the churches.

Art. 19. It shall be the duty of the Association, when applied to, to give the best advice she can in matters of difficulty among churches, and use her best endeavors to remove the same; but if it cannot be removed then she may withdraw from any church or churches, which she may find to be unsound in faith, or immoral in practice.

Art. 20. It shall be the duty of the churches composing this Association, when any difficulty exists between them and a sister church, that the aggrieved shall labor with the aggressor for satisfaction. according to the gospel contained in the 18th chapter of St. Matthew, and failing to obtain satisfaction, then to state their grievance in their letter to the next Association.

Art. 21. The Clerk of the Association shall be Treasurer. who shall take charge of the Association funds; who shall receive and pay out any sums by order of the Association. and shall be accountable for all money put in his hands by the Association.

Art. 22. It shall be in the power of this Association to change or correct these Rules of Decorum at any session. when a majority of those present deem it necessary.

Art. 23. It shall be the duty of the Clerk to keep a correct record of the proceedings of this Association; shall read and correct the minutes, if necessary, which shall be signed by the Moderator and Clerk before the Association adjourns.

Art. 24. This Association may adjourn to any time and place she may think proper.

ARTICLES OF FAITH.

ARTICLE 1. We believe in one only true and living God, and that he revealeth himself to his people in his word, under the character of Father, Word and Holy Ghost, and these three are one.

Proof—St. John, i. 1: In the beginning was the Word, and the Word was with God, and the Word was God. 1 John, v. 7: For there are three that bear record in Heaven—the Father, the Word and the Holy Ghost—and these three are one.

ART. 2. We believe the Scriptures of the Old and New Testaments are the revealed word of God and the only rule of faith and practice.

Proof 2 Peter, i, 21: For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Tim. iii, 16, 17: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

ART. 3. We believe in the doctrine of original sin. Proof—Romans v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Psalms, li, 5: Behold I was shapen in iniquity: and in sin did my mother conceive me.

ART. 4. We believe in man's incapacity to recover himself from the fallen state he is in by nature, by his own free will and ability. Proof—St. John, vi, 44: No man can come to me except the Father which hath sent me draw him. Jeremiah xiii, 23: Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.

ART. 5. We believe in the doctrine of eternal and particular election. Proof—Ephesians, i, 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Romans, viii, 30: Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified.

ART. 6. We believe that sinners are justified in the sight of God only by his imputed righteousness. Proof—2 Cor., v, 21: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Jere. xxiii, 6: And this is his name whereby he shall be called, The Lord our righteousness.

ART. 7 We believe that God's elect are sanctified by God the Father, and preserved in Jesus Christ and called. Proof—Jude 1st verse. Acts. ii, 39: For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.

ART. 8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only fit subjects of those ordinances, and the mode of Baptism is immersion. Proof—Luke, iii, 21, 22: Now when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape, like a dove, upon him, and a voice came from heaven which said: Thou art my beloved Son, in thee I am well pleased. Acts, viii, 37-39: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more, and he went on his way rejoicing. Proof of the Supper—Matt., xxvi. 26, 27: And as they were eating, Jesus took bread and blessed it and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it.

ART. 9. We believe in washing the saints' feet in a church capacity, immediately after communion. Proof—St. John, xiii, 4, 5: He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded. St. John, xiii, 13-15: Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

ART. 10. We believe no minister has a right to administer the ordinances of the gospel, but such as are called of God, as was Aaron; and come under the hands of the presbytery. Proof—Acts. xiii, 2, 3: As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me, Barnabas and Saul to the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. 1 Tim., iv, 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

ART. 11. We believe the saints shall persevere in grace and never fall. Proof—St. John, x: 28: And I gave unto them eternal life, and they shall never perish. Col., iii, 3, 4: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

ART. 12. We believe in the resurrection of the dead, small and great, and a general judgment. Proof—St. John, v, 28, 29: Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Acts, xvii, 31: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

ART. 13. We believe the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal. Proof—Psalms, ix, 17: The wicked shall be turned into hell, and all the nations that forget God. St. Matt., xxv. 46: And these shall go away into everlasting punishment; but the righteous into life eternal. Rev., xxi, 4: And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things have passed away.

Tabular Statement of the Churches for the Year 1898.

Districts	CHURCHES.	POST OFFICES.	NAMES OF MESSENGERS. Ordained Ministers in small capitals; Licentiates marked thus*	Baptized.	Received by Letter	Restored.	Dismissed by Letter	Excluded	Deceased	Total Membership.	Contributions.	Time of Meeting
First.	Pleasant Hill	Troy, Pike County, Ala.	A. S. Childs, A. S. Summersett	..	..	..	2	3	2	50	2 00	3
	Canaan	Catalpa " " "	E. Pitman	..	..	..	1	2	..	39	1 25	2
	Paran	Troy " " "	Not Represented	..	..	..	..	..	..	..	..	..
	Ramah	Josie " " "	C. W. HARDEN, J. W. Lawson	4	3	2	2	5	2	1 08	3 00	4
	Baptist Rest	Brundidge " " "	Not Represented	..	..	..	..	..	..	..	..	..
	Mt. Zion	Banks " " "	John T. Freeman, D. W. Sellers	..	..	..	1	..	..	37	1 50	1
	Bethsaida	Star Hill Barbour " "	J. D. Jenkins, J. E. Fincher	..	..	..	..	1	..	21	1 50	3
Second.	Pisgah	Timothy Montgomery " "	J. A. MILLS, T. M. Harris*	2	..	..	..	1	..	29	1 50	4
	Mt. Pleasant	Sprague Junction " "	Not Represented	..	..	..	..	..	..	..	..	..
	Cottage Hill	Montgomery " " "	W. P. Burks*	..	1	..	2	2	1	11	1 00	2
	Ebenezer	Stoddard " " "	R. C. Morrison, W. N. HAYS	1	1	..	..	1	..	19	75	1
	Union	China Grove Pike " "	L. R. Curtis, T. J. Thigpen	2	..	..	1	..	1	78	1 90	1
	Harmony	Highland Home Crenshaw " "	H. P. Yarbrough, J. F. C. Farior	..	..	..	2	..	..	17	75	3
Third.	Beulah	Troy Pike " "	Wm. McCurley	2	2	1	2	..	1	04	3 00	4
	Elam	Goshen Hill " " "	J. A Daughtry, N. A. McComack	4	..	4	2	2	1	79	2 50	2
	Hopewell	Henderson " " "	HIRAM KING, B. J. WILSON	5	2	..	..	1	..	91	3 00	3
	Mt. Gilead	Harmony " " "	John Taylor	2	1	..	3	1	..	34	1 50	2
	Union Springs	Milo " " "	W. B. Hendricks	3	..	1	2	..	2	66	2 50	2
	Eden	Pottersville " " "	J. G. McCloud	9	..	..	..	..	..	40	1 50	1
	New Providence	New Providence Crenshaw " "	Jas. Linsey, Robt. King	8	2	2	6	..	1	56	1 50	1
	Darien	Vidette " " "	A. H. WILLIAMSON, S. T. Carter	11	9	..	3	..	1	94	2 00	4
	Zion	Luverne " " "	James Folmar*	..	..	..	1	..	..	13	50	3